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INTER-KOREAN AFFAIRS

'VRPR' REPORTS ON STUDENTS' STUDY ACTIVITIES ON IDEOLOGY

SK090822 (Clandestine) Voice of the Revolutionary Party for Reunification in Korean to South Korea 1000 GMT 7 Oct 82

[Dialogue on "Anti-U.S. Struggle for Independence and Ideological Club" from the "Hour for Youths and Students" Program]

[Text] [First speaker] How are you. As we know, ideological club activities are recently being conducted among youths and students more vigorously than ever before. So, first, I want you to briefly explain the status of the ideological club activities among youths and students.

[Second speaker] It is an intrinsic basic attitude of a human being and the indispensable requirement of today's reality of the South Korean Society to aspire for progressive ideology and ideals.

Therefore, for the last 2 years our progressive youths and students have conducted ideological club activities to study progressive ideology. As a result, today their ideological club activities are more vigorous than ever before.

As can be proved by the status of the ideological clubs organized among college students, according to a source, in Seoul University alone, there are 16 ideological clubs, and their activities are very vigorous. Besides clubs, there are a total of more than 100 ideological clubs in universities and colleges throughout the country. In a nutshell, the number of ideological clubs is countless.

These ideological clubs have been thoroughly and elaborately organized under such names as the Philosophy Research Association, the Economy-Philosophy Association, the Research Association for the South Korean Society, the Theological Research Association, the "Tonghak" Association and the night schools for laborers. Their activities are said to be very tested.

Of course, some associations are legally operated, but most of them are illegal and, therefore, are operated as underground organizations.

[First speaker] Now, would you describe the contents of the activities of these ideological clubs, please?

[Second speaker] Yes, the activities of these ideological clubs are not exposed outwardly. But the activities are very active and various. The ideological clubs attach great significance to consciousness-raising work to enhance the theoretical armament and political awakening among youths and students, and concentrate great efforts on the work.

The consciousness-raising work establishes phases according to its contents and method and is conducted in accordance with plans. I cannot explain the consciousness-raising work in detail in this hour. But the consciousness-raising work is normally conducted, for instance, in the form of research and discussion, using such booklets as the theory of development of history, the economy in a capitalist society and the history of mass movement in South Korea.

In the course of this consciousness-raising work, youths and students are said to come to perceive the contradictions existing in and essence of the society, thereby finding a way for their struggle. Another aspect of the major activities of the ideological clubs is, I think, to foster the core elements for the struggle, so that they can lead the student movement.

[First speaker] You mean that even under the brutal fascist suppression the ideological clubs are greatly contributing to the consciousness-raising work for youths, students and the working masses and are playing a leading role in organizing and mobilizing them to the struggle against foreign forces and against the government.

[Second speaker] That's right. We can see this well through the activities of the Morning Star Association, an ideological club of patriotic students who burned the U.S. Cultural Center in Pusan.

Through their ideological club activities, members of the Morning Star Association, including Mun Pu-sik, came to establish correct views on the United States and to recognize that the way of living of the nation lies on the road of anti-U.S. struggle for independence. As a result, they burned the U.S. Cultural Center in Pusan last March in an effort to make known to the world the resistance spirit of our masses, showing the United States that our people have not died but are still alive.

I think that the arson at the U.S. Cultural Center in Pusan by members of the Morning Star Association was a torch which greatly encouraged youths, students and patriotic people of all strata to join the anti-U.S. struggle for independence.

This vividly shows that the significance and role of the ideological club activities which have been vigorously conducted among hot-blooded youths and students are indeed great and that the people's expectation of these activities is also great.

[First speaker] In the consciousness-raising work of the ideological clubs, it is important, I think, to center on redefinition of consciousness of national independence and consciousness of national sovereignty. What do you think?

[Second speaker] As you all may know, the revolution is carried out and brought to victory by the working masses awakened to consciousness of independence. This being the case, I think the cause of anti-U.S. national liberation--an urgent task facing us--too can be brought to victory only by consciousness struggle of the working masses. Also, this is required by the reality of South Korea. Naturally, the work of raising consciousness of the ideological clubs should center on arming ideologically the broad-range of students, youths and the masses of all strata with consciousness of independence. What should be urgently solved in this work is, I think, to arm them ideologically with thorough consciousness of national independence and consciousness of national sovereignty.

[First speaker] Now, would you please tell us what to do to arm them with consciousness of national independence and consciousness of national sovereignty?

[Second speaker] I think what the ideological clubs should do is to arm thoroughly the students and youths with the chuche idea--the guidance ideology of our times. As you may know, the great chuche idea is the only guidance idea in the present era--the era of independence--and an encyclopedic idea and theory on national liberation, class liberation and human liberation. Only when we are thoroughly armed with the great chuche idea and when we follow the road directed by the great chuche idea, can our people achieve national liberation and class liberation and enjoy true life. For this reason, I think the ideological clubs should assume as its chief activity to understand and spread the great chuche idea. Only when this is done, can the ideological clubs arm ideologically the masses of all strata with consciousness of national independence and consciousness of national sovereignty.

[First speaker] At the same time, it is also important for the ideological clubs to make the masses clearly understand that South Korea is a complete colony of the United States.

[Second speaker] Yes, it is very important in awakening the masses to consciousness of national independence. Thus, the ideological clubs should conduct in a superb manner public relations activities to make the masses of all strata understand that our people's national sovereignty is ruthlessly trampled upon because of the occupation of South Korea by the United States and because of its fascist colonial rule, that these facts are the source of all miseries and pains suffered by our masses and that the United States is not a friend of South Korea but an unpardonable enemy, so that the masses can redefine their outlook of the external world and raise in themselves consciousness of national independence and consciousness of national sovereignty.

[First speaker] I think it is very important for the ideological clubs to stage an anti-U.S. struggle for independence along with the work of raising consciousness in the masses of consciousness of national independence. What do you think?

[Second speaker] Of course, it is important. The goal of our redefining consciousness of national independence and consciousness of national sovereignty

in our work of raising consciousness is to stage the anti-U.S. struggle for national liberation. This is to be developed in the course of struggles. For this reason, the ideological clubs should naturally assume it as their chief task in their activities to stage the anti-U.S. struggle for national liberation and, as in the past, should play the leading role in the anti-U.S. struggle for national liberation. To this end, the ideological clubs, while training the core members of the struggle, should take the lead in the anti-U.S. struggle for national liberation on the strength of strategy suited to the occasion to tackle the situation. Also the members of the ideological clubs should fulfill their heavy duty as the pioneers of the times and as the banner of struggles.

[First speaker] Perfectly right. To summarize what has been said till now, the essence of the ideological club activities should aspire to the realization of making this land anti-U.S. and independent. For this reason, the students and youths who are engaged in the activities of the ideological clubs should, as in the past, arm the students, youths and masses of all strata with consciousness of national independence and should make utmost efforts to make them join in the struggle for national liberation.

[Second speaker] Right.

[First speaker] We have to close now. Thank you for telling us such wonderful things.

[Second speaker] Thank you.

CSO: 4110/002

INTER-KOREAN AFFAIRS

'VRPR' ON SLUGGISH EXPORTS, DEPRESSION IN SOUTH

SK081211 (Clandestine) Voice of the Revolutionary Party for Reunification in Korean to South Korea 0300 GMT 7 Oct 82

[Station Commentary]

[Text] In this hour we will discuss the economic crisis which has recently deepened in South Korea. Availing itself of every opportunity, the Chon Tu-hwan ring has raved that the South Korean economy has taken a favorable turn. Instead of taking a favorable turn, however, the economy has increasingly been facing a deepening crisis. This shows that, although the Chon Tu-hwan ring has babbled about revitalization of the economy, it has not been able to overcome the economic crisis. This is eloquently proven by the South Korean situation, in which the economic crisis has deepened with each passing day irrespective of the reference to economic revitalization. Exports--the lifeline of the Chon Tu-hwan ring have become very sluggish, plunging the externally dependent South Korean economy in need of exports into an irrevocable catastrophe.

To overcome a depression in exports the Chon Tu-hwan ring, convening a meeting of the export promotion committee, has taken measures to provide financial aid for exports and to reduce incidental expenses in exports. However, exports have not increased; instead, they have decreased. In particular, the export of light industrial goods, which occupy an important position in exports, has decreased by 6.3 percent; agricultural goods, by 15 percent; minerals by 14.7 percent; and marine products by 1.8 percent.

Sluggish exports have accelerated bankruptcy of enterprises, including export firms, aggravating the economic depression. Because of the sluggish export of plywood, the Taesong Timber Mill with over 1,600 employees has closed, showing a deficit of 9 billion won. The Chunchon plant of the Pyongan Fiber Company has closed. The Chongju Fertilizer Company with over 970 employees has closed. The Tongsan Oil and Fat Manufacturing Company with 1,376 employees has closed, leaving a debt of over 63 billion won and without paying wages amounting to 2 billion won. The Kunsan Plant of the Tusan Glass Company has suspended operations. The Cheju plant of the Chilno Brewing Company has closed and has sent notification of dismissal to its employees.

According to curtailed information released by the authorities, machine tool plants in the country have suspended operation at more than half of their

workshops. As of the end of August this year, only 45 percent of plants in the Iri Metallurgical Industrial Complex were operating. Because of the reduction of industrial profits caused by sluggish exports, the rate of increase in industrial investment in equipment has continued to drop, registering a drop of 10.9 percent for last year compared to the previous year. This trend has not improved.

The economic depression caused by sluggish exports has increased overdue wages and the ranks of unemployment, causing the people to suffer an even more irrevocably miserable life. According to information released by the authorities, as of 27 September this year, 226 enterprises failed to spend a total of 11,402 billion won to pay the wages, bonuses and severance pay of over 56,800 employees--an increase of over 3,621 billion won over 2 weeks ago.

To overcome such an economic crisis, the Chon Tu-hwan ring has been zealous in establishing an emergent planning committee under the control of the prime minister, in taking measures to positively attract foreign investment and in hosting an international trade fair. With such an impromptu attempt, however, it will not be able to overcome its economic crisis, which is on the verge of catastrophe. This is because today's economic crisis has been caused not by trial and error or by the lack of policies but by the externally dependent nature of the South Korean economy--by its subservient, colonial nature of relying on the United States. To overcome the present catastrophic crisis of the South Korean economy, therefore, we should eliminate its externally dependent nature and should achieve the independent development of the national economy. To achieve this end, we should prevent the infiltration of U.S. monopolist capitalists, should protect the South Korean economy from being controlled by them and should force the Chon Tu-hwan ring--a group of pro-U.S. traitors entrusting U.S. monopolist capitalists with its lifeline--to step down from power.

CSO: 4110/002

INTER-KOREAN AFFAIRS

'VRPR' ON FAILURE OF UNIVERSITY STUDENTS' APPEAL

SK141251 (Clandestine) Voice of the Revolutionary Party for Reunification in Korean to South Korea 0300 GMT 13 Oct 82

[Station commentary]

[Text] In this hour, we will talk about the fascist outrage of the Chon Tu-hwan ring, which illegally executed the patriotic students of Kangwon University who turned out to the righteous anti-U.S. struggle.

As has been already reported, at the trial on an appeal held at the Chunchon District Court on 11 October, the Chor Tu-hwan ring passed a jail sentence, heavier than the original sentence, on Song Yun-sok, a student of Kangwon University, on charges of violating the law on assembly and demonstration. The ring turned down the intermediate appeal brought by Pak In-chin and Chu Mun-yong and sentenced them to prison terms. Moreover, it passed imprisonments on five other students. This is a truculent challenge to our patriotic masses demanding national sovereignty, democracy and peaceful reunification and an intolerable criminal act of executing patriotism with treachery.

As for the students of Kangwon University, including Song Yun-sok, who were illegally condemned this time, they are the hotblooded patriotic students who valiantly waged the righteous anti-U.S. struggle. As you know, on last 22 April, the students of Kangwon University staged a demonstration on campus, burning the blood-stained and cursed stars and stripes and scattering anti-U.S., and antigovernment leaflets. On that day, the patriotic students, who rose up in struggle, poured gasoline on the stars and stripes and burned it, shouting the slogan: "Yankee, go home!" Then they staged a strong demonstration on campus, scattering about 200 leaflets containing slogans reading: "Yankee, go home!", "we extol the arson at the American Cultural Center in Pusan!:" and "we negate the current system!"

The students of Kangwon University, who were illegally condemned this time, courageously fought at the van of the righteous anti-U.S. struggle. Their struggle was a genuinely just and patriotic act representing our masses' unanimous will not to live as colonial slaves who are having their national sovereignty and dignity infringed on by the U.S. colonial fascist rule.

The U.S. aggressors, indeed, are the source of all miseries and sufferings of our masses and nation. The United States, which illegally occupied this land

under the mask of supporter and liberator, is neither our friend nor a friendly country. It is our masses' implacable enemy, aggressor and plunderer. This has been confirmed by the disgraceful 37-year history of the U.S. occupation of South Korea and, in particular, by the bloody Kwangju atrocity. It was the United States that, clamoring that the rebels should be quelled by iron-like fists, played the role of chieftain in soaking Kwangju in a sea of blood by masterminding the Chon Tu-hwan ring.

As the recent cases show well, as long as we leave the U.S. aggressors intact in this land, we can neither restore the national sovereignty our masses eagerly aspire for, nor can we desire democracy and peaceful reunification. For this reason, the students of Kangwon University, who can no longer tolerate today's miseries and sufferings, rose up in the anti-U.S. struggle, shouting the slogan: "Yankee, go home", and even burned the cursed stars and stripes. It is natural to praise their struggle as a matchlessly patriotic act. Their struggle cannot be the object of suppression.

This notwithstanding, at the trial of the appeal, the Chon Tu-hwan ring, once again, committed the bestial suppression of turning down the appeal and of passing prison terms, as heavy as the original sentences or heavier than them, on the patriotic students who staged the righteous anti-U.S. struggle. This exposes the Chon Tu-hwan ring as a group of puppets faithful to the United States and as the traitors of the nation.

Though the Chon Tu-hwan ring is striving to enjoy prosperity for itself and its family by thwarting with fascist suppression the anti-U.S. and antigovernment spirit growing among our masses and by maintaining the U.S. fascist colonial rule, its attempt is a foolish fantasy. Upholding the anti-U.S. banner for independence, the patriotic masses of all walks of life are valiantly turning out to the sacred war against the United States and for independence and national liberation and salvation.

The Chon Tu-hwan ring should watch the development of the situation, immediately stop its bestial fascist suppression and promptly release all the patriots, including the students of Kangwon University, without any conditions. And it must step down from power in accordance with the unanimous demand of our masses.

CSO: 4110/002

INTER-KOREAN AFFAIRS

'VRPR' COMMENTS ON KWANGJU STUDENT LEADER'S DEATH

SK150849 (Clandestine) Voice of the Revolutionary Party for Reunification in Korean to South Korea 1000 GMT 13 Oct 82

[Station commentary]

[Text] In this hour we will discuss an incident in which Pak Kwan-hyon, a heroic Kwangju warrior, died while staging a hunger strike in prison after being unjustly sentenced to imprisonment.

As is already reported, Pak Kwan-hyon, former student leader at Chonnam University, died on the morning of 10 October while staging a hunger strike in the Kwangju Prison for 40 days after being unjustly sentenced to 5 years of imprisonment on charges of participating in the heroic Kwangju popular uprising in May 2 years ago. Hearing the news report on the death of Pak Kwan-hyon, students and the patriotic people throughout South Korea as well as citizens in Kwangju are deeply lamenting over his death and harboring surging resentment against the fascist jackals.

The death of Pak Kwan-hyon is a token of the resistance of our patriotic people who demand payment for the price of blood shed in Kwangju even at the cost of their lives and who refuse to tolerate the U.S. fascist colonial rule and Chon Tu-hwan's murderous dictatorship. It is the indomitable will and burning patriotism of our intellectuals and people who do not give in to any murderous suppressive means even at the sacrifice of their lives in the struggle to achieve justice and patriotism.

Pak Kwan-hyon is a patriotic student, who courageously fought in the heroic Kwangju popular uprising in May 1980 against the U.S. imperialists and the Yusin remnants--their stooges--with his patriotic fellow students in order to oppose fascist colonial suppression and to achieve independence, democracy and reunification.

Rising in the righteous Kwangju popular uprising and reciting slogans reading, "The emergency martial law must be lifted", "the Yusin system must be repealed," and "Chon Tu-hwan must resign," patriotic students and citizens staged a fierce demonstration. Taking up arms against the bloody, barbarous atrocities of the U.S. imperialists and against the murderous Chon Tu-hwan ring, they waged a bloody do-or-die struggle for 10 days. Braving death, Pak Kwan-hyon always devotedly took the lead in this heroic struggle.

The mass popular uprising of the heroic Kwangju fighters was a matchlessly righteous and patriotic struggle which reflected the unanimous and ardent desire of our people for independence and democratic reunification and their indomitable will to refuse to lead a fettered life of colonial slaves. Accordingly, it is crystal clear that this struggle was a very righteous and patriotic one which all the people should praise, rather than to regard it as crime and target of punishment.

Those who should be naturally and severely tried and punished by the people are none other than traitor Chon Tu-hwan--a murderous devil--who committed bloody, harrowing atrocities in Kwangju, and the U.S. aggressors who masterminded his committing these atrocities. As widely known to the world, masterminded by the United States and deploying vast number of troops, including vicious paratroopers, in Kwangju, traitor Chon Tu-hwan indiscriminately shot, stabbed, smashed and buried men, women, elderly people and children, committing barbarous, intolerable acts, killing his fellow countrymen and submerging Kwangju in a sea of blood.

It is a known secret that these bloody atrocities were committed at the direct command of a foreign country. Nevertheless, like a robber shouting, "stop thief!" the Chon Tu-hwan ring has committed an intolerably barbarous, fascist act of unjustly arresting the heroic Kwangju fighters, including Pak Kwan-hyon, former leader of students at Chonnam University, of sentencing him to 5 years of imprisonment on charges of violating martial law and of persecuting and cruelly torturing him. Not giving in to persecution and murderous torture, Pak Kwan-hyon continued a fierce struggle in prison against the fascist jackals. He died heroically while staging a 40 day hunger strike, since the beginning of last September.

Pak's death is the product of another intolerable crime of murder committed by the fascist Chon Tu-hwan ring--a group of pro-U.S. stooges. However, the Chon Tu-hwan has conducted propaganda on this death, saying that he died because of acute myocardial infarction. This is a base trick designed to conceal its murderous crime and to mislead public opinion. The Chon Tu-hwan ring can never evade responsibility for this crime, no matter what means it may use. Nor can it pacify the surging resentment and resistance of the people of all walks of life.

Hearing the news report on the death of Pak Kwan-hyon, his family and relatives and students and patriotic people throughout the country, unable to suppress surging resentment against the fascist jackals, are burning with thoughts of revenge, paying back Pak harbored.

With the death of Pak Kwan-hyon, the Chon Tu-hwan ring must apologize before the people for the barbarous act of killing its fellow countrymen in Kwangju and immediately step down from power in accordance with the unanimous demand of the people.

Our people will never let the death of Pak Kwan-hyon be in vain. Inheriting the will of those who fell in Kwangju and of Pak, they will bring about the storm of pan-national nation-saving, sacred struggle to build a new democratic society in this land--a new world of independence, free from foreign forces and fascism.

INTER-KOREAN AFFAIRS

'VRPR' ATTACKS SEOUL MEDIA CONFERENCE

SK092320 (Clandestine) Voice of the Revolutionary Party for Reunification in Korean to South Korea 1000 GMT 6 Oct 82

[Dialogue with Madam Yun, station commentator, on the fifth world media conference held on 5 October in Lotte hotel in Seoul, from feature program "Focus on Topics"]

[Text] [First speaker] Hello, how are you, Madam Yun?

[Madam Yun] Hello, how are you?

[First speaker] Shall we take a brief look at the so-called fifth world media conference held recently in Seoul; in other words, what are the character and purpose of this conference?

[Madam Yun] In short, the fifth world media conference held in Seoul is a conference of slander under the cover of media, an anticommunist meeting and a frenzied farce staged by those who are devoted to literary hackwork, fallacies and deceptions. The character of the conference is clearly shown in the profiles of those who came to Seoul to attend the conference. We do not need to explain in detail the background and concealed circumstances behind this conference.

[First speaker] The profiles of those who came to the conference remind us of our proverb, "Birds of a feather flock together."

[Madam Yun] Exactly. When we look at the faces of those who attended the conference, we can see they are mostly anticommunist maniacs, well-known literary hacks, war maniacs, murderous generals, pro-government professors who sell their conscience and reasoning power in exchange for dollars and who are devoted to telling lies, scholars, critics and so forth. For example, there was a reception for those attending, some 200 journalists and scholars from various countries, at the Crystal Ballroom of the Lotte Hotel on the evening of 4 October. Several of them are well known to us. To cite a few: William Rusher, editor of the U.S. magazine NATIONAL REVIEW and chairman of this conference--a specialist in literary hackwork; Douglas MacArthur Jr., nephew of Douglas MacArthur--a notorious murderous general during the Korean war; John Singlaub, former chief of staff of U.S. forces in South Korea and a well-known bellicose element and war maniac and all sorts and conditions of men.

The Chon Tu-hwan group even invited Nguyen Cao Ky, former prime minister of the defeated South Vietnam, who is now running a liquor store in the United States; Lloyd Bucher, former captain of the U.S. spy boat Pueblo which was captured by the North while engaged in an illegal spy activity in the North's waters--human trash and hooligans who have nothing to do with journalism.

What is more, Pak Po-hui, human trash and an agent of Mun Son-myong who heads the Unification Church, an anticommunist maniac widely known to the world for his notoriety, ran riot making a speech at the conference, with a large name plate reading "guest speaker."

[First speaker] Now, the purpose of this conference and for whom it was held are self-evident.

[Madam Yun] Needless to say, it is as clear, as daylight that the purpose of the conference, organized by pseudo-journalists, literary hacks and non-journalists who sell words in exchange for bribes, is to justify the U.S. colonial rule of this land, encouraging anticommunist confrontation while shouting the theory of the nonexistent threat of a southward invasion, to embellish and beautify U.S. aggression into South Korea and the Chon Tu-hwan group's fascist terrorist rule and to obliterate the spirit of the anti-U.S., antigovernment struggle in this land. It is a hackneyed trick frequently resorted to by South Korean rulers to invite such human trash as these people, who are known as pro-South Korean in the international community, including the United States, and by buying off their words and language, have them speak up on their behalf.

All these so-called international and world meetings were organized this way; all of them were anticommunist meetings or slanderous commotions.

[First speaker] Then, shall we talk a little more about this? To expose more clearly the anticommunist character of the conference, it is necessary to remind us of the criminal background of those meetings held in the past.

[Madam Yun] Right. For example, an organization located on [name indistinct] street of Tokyo, named the International Consultative Council for Korean Studies, which is run by funds from the South Korean Government, is devoted to convening anticommunist meetings under the name of South Korea-Japan and South Korea-U.S. collaboration and exchange. Through a person named Choe Son-yong, head of this council, this organization either invites people from universities and research institutions in the United States to visit South Korea or makes them donate funds to South Korea, while sending to these universities or institutions documents or booklets praising South Korea published by this organization. This organization also has been holding pseudo seminars in foreign countries or in Seoul by paying these universities travel expenses to induce them to participate in the meetings. Besides this council, there are many pro-government organizations, such as the Korean Institute for the Study of International Affairs. Most of them play the same role as this council.

For example, recently a pro-government organization named the Association of Korean Scholars of Political Science held an international seminar in Seoul

under cosponsorship with an association of scholars of political science consisting of Korean residents in the United States. Some 50 pro-government scholars from U.S. universities such as Harvard, Yale, and Indiana came to attend this seminar. The South Korean Government paid all expenses for them, including airfare and hotel expenses. The participants gathered in Seoul to read texts they had provided for the seminar.

Thus, the Chon Tu-hwan group buys off U.S. professors and scholars, making them play to the tune of the South Korean Government in exchange for free travel and VIP treatment.

The fifth world media conference is this kind of slanderous activity.

[First speaker] The absurd remarks by Singlaub, Nguyen Cao Ky and Bucher at the so-called reception held on the evening of 4 October exposed the nature and purpose of this conference.

[Madam Yun] That is true. Appearing with a seemingly grave face at the reception, Singlaub delivered something like a speech. He extolled as a correct policy toward South Korea U.S. President Reagan's aggressive act of cancelling the plan for withdrawal of the U.S. troops from South Korea.

Nguyen Cao Ky, former South Vietnamese premier, who defected to the United States after defeat and who is now dealing in liquor there, babbled about anti-communism, foaming at the mouth.

Bucher, captain of the U.S. spy ship, went mad groundlessly and slandering North Korea. Dissatisfied with his slander, he reversed his remarks at the Pyongyang press conference and, furthermore, told a downright lie that the crew of Pueblo had been tortured in the North.

[First speaker] Even though we are not watching the process of the conference to be held until 11 October, its underlying purpose becomes as clear as daylight.

[Madam Yun] Right. I think it is not accidental that they are kicking up the racket of anticommunism under the name of an international conference. I view their commotion as being connected with the crises facing the United States and the Chon Tu-hwan group and with the stark reality of South Korea.

As is well known, the United States and the Chon Tu-hwan ring, a group of its stooges, are facing serious crises. The anti-U.S. and anti-Chon Tu-hwan struggle, which has explosively grown since the Kwangju incident, is spreading like wildfire, sweeping over a wide range of social circles, including universities and religious circles.

To cite a few examples, there have been the arson at the American Cultural Center in Pusan, the anti-U.S. struggle by the workers of the control data company, the anti-U.S. statements issued by religious circles, including the Korean churches' social missionary council, the struggle of the students of Kangwon University who burned a U.S. flag and the anti-U.S., anti-Japanese

and antigovernment struggles which have been waged on campuses since the opening of the new semester. These massive anti-U.S. and antigovernment struggles clearly show the aspirations of our popular masses for independence. Our popular masses have opposed the U.S. military occupation and colonial rule over South Korea and have risen in revolt against the Chon Tu-hwan ring's treacherous pro-U.S. policies.

This growing anti-U.S. and antigovernment struggle is shaking to its boots U.S. colonial and fascist rule of terror over South Korea. And the crises facing the Chon Tu-hwan group are deepening. Moreover, because of the U.S. policy of making South Korea its colonial military base, its policy of plunder and the Chon Tu-hwan group's economic policy depending upon foreign debts, the economic crisis has reached its peak. For this reason, the discontent of the popular masses is surging. Besides this, the isolation of the Chon Tu-hwan group from the international community is getting deeper with each passing day.

[First speaker] You mean that the conference is a part of the Chon Tu-hwan group's last-ditch resort to extricate itself from such crises and isolation.

[Madam Yun] That is correct. Such a political background lays behind the false media conference which is being held by the Chon Tu-hwan group under the instigation and support of the United States and at which it is raising pro-U.S. and anticommunist commotions.

Through the so-called world media conference, the Chon Tu-hwan fascist group is trying to maintain the faltering U.S. colonial rule, justify its military fascist rule, perpetuate the division of our country by adhering to anti-communist confrontation and war policy, put the damper on ever-rising fighting spirit of the people against the United States and Chon Tu-hwan and turn public opinion elsewhere.

The Chon Tu-hwan group, however, cannot maintain the toppling colonial rule. Nor can it thwart the people's anti-U.S. and antigovernment struggle. Far from paying attention to the Chon Tu-hwan group's farce, the people are opening the flood gates of wrath. They are denouncing the Chon Tu-hwan group, which is strangling mass media, for babbling about mass media.

The people will never be deceived by the Chon Tu-hwan group's fraudulent pacification measures and will never tolerate the treacherous group which is frantically running amok in maneuvers to sell the country and nation, adhering to a anticommunist racket, and to perpetuate the division of the country and nation for its own comfort and prosperity.

[First speaker] I agree. The Chon Tu-hwan ring should immediately stop the anachronistic anticommunist maneuvers and its foolish act of thwarting the people's aspirations for independence.

I believe that, to drive out the Yankee aggressors, to bury U.S. colonial rule, to overthrow the Chon Tu-hwan fascist group which is blocking reunification of the country and running amok in maneuvers to perpetuate the division of the nation, maintaining its dirty life by sticking to the coattails of the United States, and to realize the democratization of society and the independent reunification of the fatherland, our masses should continue to valiantly wage the anti-Chon Tu-hwan struggle for democracy and national salvation.

INTER-KOREAN AFFAIRS

'VRPR' ON SOUTH KOREA'S ECONOMIC DEPENDENCE ON JAPAN

SK140748 (Clandestine) Voice of the Revolutionary Party for Reunification in Korean to South Korea 0300 GMT 11 Oct 82

[Station commentary]

[Text] According to reports on the situation of trade between South Korea and Japan released by the Korea Trade Association, South Korea's trade deficit with Japan reached \$2.929 billion as of the end of last year and as of the end of last July it amounted to \$1.178 billion. As you all perhaps know, our country's trade deficit with Japan was \$122 million in 1966, \$575 million in 1970 and \$1.198 billion in 1975. Then, it increased to \$2.818 billion in 1980 and last year it jumped to \$2.929 billion. To sum up, the trade deficit of the last 17 years totals \$23.1 billion. This shows that South Korea's trade deficit with Japan has been increasing in the midst of inactive exports, although the government authorities have been paying lip service to an increase of exports and the correction of unbalanced trade between South Korea and Japan.

Despite the Chon Tu-hwan ring's babbling about correcting the unbalanced trade between South Korea and Japan, instead of being improved, the trade deficit is becoming more serious with each passing day. Why is it so? The Chon Tu-hwan ring has been babbling about the trade deficit as if it were an ephemeral phenomenon caused by an economic recession. It is, however, a superficial phenomenon, not a substantial fact. The true cause of the ever-growing trade deficit between South Korea and Japan is a structural disease of South Korea's lopsided economic dependence on the outside forces and an inevitable result of South Korea's subordinate trade with Japan.

As you may know, because of the treacherous and traitorous economic policy of all the past rulers that has depended heavily on outside forces, particularly that of the Chon Tu-hwan ring, today South Korea's economy has been turned into a colonial subcontract, processing and assembling Japanese-made materials and parts made with Japanese capital, technology and equipment. To cite a few examples: South Korea depends on Japan for more than 20 percent of its total foreign debt, for more than 66 percent of its borrowed technology and between 60 and 80 percent of its imported raw materials. Such key light industrial sectors as textiles and electric home appliances are controlled by the Japanese monopoly capitalist. Although the Chon Tu-hwan ring raves about a

diversified export market, South Korea's depends on Japan for 37.8 percent of its trade.

Japan's imports from South Korea are very limited, but South Korea is Japan's no. 4 export market. Taking advantage of such a dominant position, the Japanese monopoly capitalists are selling machines, equipment, raw materials and parts to South Korea at a high price. However, South Korea, depends on Japan for machines, equipment and raw materials to run its economy, having no other source to turn to. While the Japanese monopoly capitalists sell their goods to South Korea at a high price, they buy Korea-made goods at price lower than the production cost. What is more, while they force on South Korea an unlimited amount of their goods, they either restrict South Korean imports under various pretexts or impose restrictive measures on them.

South Korea, which has such a subordinate economic system that it has to buy machines, equipment and raw materials from Japan to run its economy, has no choice but to import more from Japan than it exports. It also has to export at low prices whereas it has to import at much higher prices. On top of that, South Korean exports to Japan face various restrictive measures. No wonder there is an increasing trade deficit.

The ever-increasing trade deficit between South Korea and Japan, therefore, is not an ephemeral phenomenon caused by an economic recession or deteriorated trade conditions, but results from South Korea's extreme dependence on Japan and the colonial, subordinate character of South Korean trade--all of which are products of the authorities' traitorous policy of depending on outside forces.

Even so, on 7 October, the Chon Tu-hwan ring disgustingly begged the Japanese to lower the tariff rate or abolish restrictive trade conditions by staging the meeting of the so-called South Korea-Japan Committee for Expansion and Balance of Trade. The act of currying favor and begging the Japanese cannot alone resolve the unbalanced trade deficit. Such an act will only make the Japanese more conceited and encourage them to act more tyrannically in the future, eventually increasing the unbalanced trade deficit.

To improve South Korea's trade deficit with Japan, South Korea's economic dependence on Japan and its colonial subordination to Japan should be eradicated. To this end, the pro-Japanese flunkeyist and traitor Chon Tu-hwan ring should be ousted from power.

CSO: 4110/002

'NODONG SINMUN' ON TRAITS OF COMMUNIST REVOLUTIONARY

SK070312 Pyongyang Domestic Service in Korean 2224 GMT 6 Oct 82

[NODONG SINMUN 7 October special article: "Our People's Lofty Spiritual World Has Reached a New Height Amid the March To Remodel Whole Society on the Chuche Idea"--KCNA identifies this item as an "editorial article"]

[Text] Great turns are being effected in all domains of our revolution and construction under the slogan of chuche-orientation of the entire society. The fact that the task of remodeling men has been deepened and developed further and our people's spiritual and moral traits have reached a lofty stage is the greatest and most proud one of all turns.

Our party members and workers, cherishing a lofty pride as chuche-type revolutionaries, are leading every moment of their lives by faithfully fighting only for the party and the leader. This is a lofty spiritual world that can be seen only in the people who are deeply aware of where the genuine value of life lies.

The fact that our people's spiritual world has reached such a high stage is the result of the task of fostering chuche-type communist men, vigorously carried out under our party's leadership. The reality today shows that the people can have the lofty spiritual world of genuine revolutionaries, live worthy lives and carry out worthy struggles only under the leadership of the great party.

1. Fostering men to be true communist revolutionaries is the most important task of the working class party in socialist, communist construction. As is elucidated by the chuche idea, the masses are the masters of society and the elements deciding everything. Unless we educate and reform the masses in a revolutionary manner, no problems concerning the revolution and construction can be solved.

The future communist society is the society where everyone will live a worthwhile life cherishing the loftiest spiritual world. Thus, the course of building the socialist, communist society is the course of fostering the genuine communist revolutionaries and of revolutionizing and working classizing the people.

Today in our country, the work of educating and reforming all the members of society in the communist way is being successfully pushed ahead without even minor deviation under the slogan of the chuche-orientation of the entire society.

This is because the work of reforming men is in progress, in accord with the policy for fostering the chuche-type communist revolutionaries put forward by our party. The work to foster the chuche-type communist revolutionaries is a rewarding historic task that enables us to realize the work of remodeling men at the highest level.

As put forward by our party, the chuche-type communist revolutionaries are the revolutionaries who have the loftiest traits and temperament among all the communists known in history. Their spiritual world gives a correct answer to how the revolutionaries should live their entire lives and carry out their struggle.

Perfected spiritual and moral traits in the people are required to foster such revolutionaries. The most distinct characteristic of the lofty spiritual world of the chuche-type communist revolutionaries is that they live worthwhile lives and carry out their struggle for the party and the leader.

The respected leader Comrade Kim Il-song has taught: A man should live a worthwhile life, even a day, for the fatherland and the people.

How we should live every moment of our life and carry out the struggle is an important indication showing the height of the people's spiritual world. The whole life of those who carry out the revolution is being glorified in the course of living every moment of their lives in a fruitful and worthwhile manner. Thus, it is very important for the people to live worthwhile moments of their lives in training themselves to be perfected communist revolutionaries.

For the revolutionaries to live worthwhile lives, for even a moment, means devotion of their all lives to the victory of the revolution, loyally fighting only for the party and leader any time, in any place with firm faith and moral sense. In essence, this relates to the issue of establishing an outlook on their life based on the revolutionary outlook on their leader. Loyalty to the party and the leader is an essential element for the revolutionaries.

The revolutionaries can endlessly glorify man's value and dignity on the single road of revolution with lofty political life only in the bosom of the party and the leader. Thus, they should live and struggle for the party and the leader, always cherishing a pure, spotless and clean revolutionary conscience.

It is truly a worthwhile course of life to struggle faithfully by holding every moment of the revolution dear and to embroider one's whole life with exploits on the road led by the party and the leader. To live a worthwhile life for the revolutionaries as fighters of the party and the leader, they should not stop the struggle throughout their whole life. Only those who live and work in a revolutionary way, not stopping the struggle even a moment, can continuously bloom the flower of revolution and glorify the honor of the revolutionaries, just as waters of flowing rivers will never decay. Thus, the genuine revolutionaries, no matter how great the achievements they might have made for the fatherland, for the people and for the revolution, do not regard them as their own merits and strive and struggle to accomplish greater works to the last moment of their life.

Those who live worthwhile moments in their lives are the communist revolutionaries who devotedly struggle for the party and the leader by firmly establishing the correct view and position for genuine happiness and honor. What a man regards as happiness and honor is an important content of his outlook life. Only when a man has a correct outlook on happiness and honor, can he live a worthwhile life with a clear objective for his life.

The people's views on happiness and honor may differ from one another in accord with their ideological standpoints. Those who do not have the revolutionary view of the world seek happiness from an individual's pleasant life and from the (course) of the worldly life. However, genuine communist revolutionaries seek their happiness and honor by upholding the party and the leader and by dedicating everything to the revolutionary struggle.

The anti-Japanese revolutionary patriots--the models of the chuche-type communist revolutionaries -- remained loyal to the great general Kim Il-sung to the end, upholding the slogan "In the course of carrying out the revolution, life and death are equally glorious!" The greatest happiness to them was to struggle in the bosom of the leader of the revolution and to devote their whole life to fulfilling the policy and lines put forward by the leader to the end. Their views on happiness and honor were so lofty because they valued a moment of life spent for the revolution more than long life spent worthlessly. Thus, they could embroider their whole life with exploits, overcoming the flames of the arduous anti-Japanese struggle.

As is shown by the lives of the revolutionary patriots, happiness apart from the revolutionary struggle cannot be thought of by the revolutionaries. It is the honor and happiness of the revolutionaries to faithfully fight for every moment on the single road indicated by the party and the leader, although their struggle is arduous.

As they established such views on genuine happiness and honor and lived in accord with the demand of the views, the spiritual world of the chuche-type communist revolutionaries is lofty. The revolutionaries who live worthwhile moments in their life are the fighters who always possess the resolution and determination to fight to the end for the party and the leader. It is not easy for the people to dedicate their whole life solely to the revolution. This is not a question that can be solved by a temporary excitement and instigation.

To invariably struggle under any condition and situation for the revolutionaries, their resolution and determination must be strong and firm. Such resolution and determination can be made from the firm belief in the justness of their cause and the truth of the revolution. It is being consolidated further in the course of the flames of the long revolutionary struggle. The most important factor in the resolution and determination of the revolutionaries is to be deeply aware of how they should live their whole life and how they should carry out their struggle.

Only when they have clear aims and plans for their life, have great ambition and high hopes and have strong will to achieve them, can people live a faithful life every moment.

The numerous indomitable revolutionary fighters nurtured during the course of the arduous Korean revolution were those who always held on to the faith in the pure life along the road of the revolution led by the party and the leader. Their firm faith and determination, which they started holding on to in the initial stage of their participation in the revolution, never changed, even during the trials of the prolonged revolution.

Times of difficulty disclose people's true nature. Therefore, in living a life worthy of revolutionaries, how to overcome trials is very important. The experience of the long history of the revolutionary struggle shows that, if people fail in overcoming the difficult moments of grim trials, serious damage is done to the revolution and people cannot maintain the loyalty of the revolutionaries.

For their firm revolutionary will and faith to hold on to their pledge for the revolution, the chuche-type communist revolutionaries can live a pure life during the entire course of their struggle. Only such revolutionaries value and glorify the political life that the party and the leader provided for them, earn great respect of the people and live forever in the memory of their descendants. Thus, chuche-type communist revolutionaries are model revolutionaries living in the lofty spiritual world and faithfully struggling along the road of the revolution, enjoying the noblest reward and honor of life.

The correctness and vitality of our party center's policy to educate and nurture all members of the society as such revolutionaries has been fully proved in its implementation. Deeply realizing how they should live and struggle to become true communist revolutionaries, today, our party members and working people are embroidering every second and every moment of the revolution with miracles and feats.

It is an unalterable faith for the living of our people that they depend entirely on the party and the leader for their destiny and, under the leadership of the party, will struggle till the end of the world. This shows that the spiritual world of our people has now reached the very high stage where they will live a loyal life only for the party and the leader, not only throughout their life but even each moment.

In the brief period of time since we launched the comprehensive work to permeate the society with the chuche idea, the spiritual world of the people has reached this noble stage. This is an amazing miracle created in the work of remaking humans, and a great triumph that cannot be compared with any other changes brought about during the course of our advance toward communism. This is our great pride.

2. The great change in the spiritual world of our people is a fruition of our party's correct leadership exercised in leading the work of nurturing the chuche-type communist revolutionaries along the straight road.

The great leader Comrade Kim Il-song has taught: Today, the entire society is teeming with boundless loyalty to the party and the revolution and with revolutionary zeal. And, in the revolution and construction, ceaseless miracles are being brought about, surprising people of the world. These are the outcome

of our party's vigorous ideological work that has been carried out in accordance with the demand of the developing situation.

The work of changing the ideological and spiritual aspect of people is a difficult and complicated work that cannot be compared to the work of remaking nature and society. This historic work can be successfully carried out only by the party of the working class assuming a full responsibility for the destiny and future of the people.

Our party is a chuche-type party and our party's work to remake people's ideology is to nurture people as firm chuche-type communist revolutionaries. Ensuring that everyone considers human dignity and honor as most precious and that they struggle and live a rewarding life along the single road of revolution is a principle for the activities of our party regarding the chuche idea as a cardinal guiding principle. Our party regards it as a priority work in permeating the society with the chuche idea to nurture party members and working people as communist revolutionaries through revolutionization and working classization. And, to this end, our party exerts great efforts.

Without the wise leadership and warm care of the party, we cannot think of the honor of revolutionaries enjoyed by the party members and working people and of the glorification of every moment of their life. What is significant in our party's leadership, which has made the spiritual world of the party members and working people reach such a noble stage, is that the work of nurturing chuche-type communist revolutionaries has been carried out in a scientific manner in accordance with the inevitability of the development of ideology and thought.

The revolutionary world outlook of people is formed and developed following a certain course of development of thought. Therefore, to have party members and working people achieve the traits of perfect revolutionaries, a correct course of ideological education must be taken. Only in this way can the ideological education be carried out effectively and can man be nurtured as a true revolutionary who will not change in faithfully struggling throughout his life.

The noble spiritual world of people devoting every moment of their living to the revolution is formed during the course of learning the basic principle of the revolution. In this regard, our party has seen to it that all ideological work is carried out with emphasis on teaching the profound principle of the chuche idea, and has directed keen attention to making the party members and working people realize how they should live and struggle to be loyal to the cause pioneered by the leader. This was a correct policy that has enabled us to completely do away with formalism in the ideological education and to penetrate the spiritual world of the party members and working people with the ideological work.

To have the working people live in the noble spiritual world and to help them overcome any difficulties, we must have them arm with unchanging revolutionary faith. The revolutionary who lives a valuable life even for a moment and makes a steady advance along the single road of loyalty throughout his life is one who devotes himself to the party and the revolution with the revolutionary faith cherished deep in his heart.

Our party always sees to it that the unitary ideology education, revolutionary education, class education and all other ideological education work are carried out in a way that makes the party members and working people cherish the revolutionary faith deep in their hearts. Thus, thanks to our party's correct leading of the political and ideological life of the party members and working people, today, in our country, the noble spiritual world in which people faithfully struggle every day and every moment with the pure conscience of the revolutionaries is overwhelming the society.

To have the party members and working people cherish the noble spiritual world of the revolutionaries, our party has also set forth high requirements in the ideological education and is seeing to it that the requirements are ceaselessly heightened.

The ideology and thought of people are not unchangeable. During the course of a person's life, they can change for the better or vice versa. Therefore, we should continuously develop the ideological indoctrination work for party members and workers to help them lead a life worthy of revolutionaries throughout their lifetime, without idling away even a moment. Our party earlier made it clear that stagnation in an ideological life means retreat. This teaching is a truth that the development of the revolution and the elevation of workers' ideological level continue to create a higher demand, urging us to strengthen the struggle to revolutionize men. This reflects a noble intent to take responsibility to the end for the ideological life of party members and workers and to take good care of it so as to prevent them from drifting off the road of revolution even for a moment.

Proceeding from this stand and based on the close analysis of the ideological life of party members and workers and of the level of their consciousness at every developmental stage of the revolution, our party has newly specified the contents of ideological indoctrination and has continuously improved methodology and form in this regard.

The unique policies set forth by our party--such as the one for carrying out ideological indoctrination work not on a transitory basis but on a continuous, steady and repetitive basis to develop this campaign, the one for bringing about change in an ideological life in the shortest span of time through the full mobilization of all propaganda and agitation means, the one for changing ideological indoctrination work into one possessed by the people and the one for continuously strengthening a revolutionary organizational life -- have become a powerful weapon to help party members and workers further consolidate and develop their revolutionary world outlook.

The course in which ideological indoctrination work has developed in the advance movement to imbue society with the chuche idea in accordance with the correct policy of our party has been one in which all timeworn ideological legacies have been overcome one by one and in which the trait of chuche-type communist revolutionaries have taken complete shape among party members and workers. The more society develops and the more the people's daily life becomes affluent, the healthier the revolutionary atmosphere that overflows in society and the nobler the spirit that people come to possess--this is the proud situation in our country today.

In accelerating the work of remodelling the ideologies of party members and workers, our party has concentrated on positively setting the model of chuchetype revolutionaries and on helping the people follow this model. The lifetime of those loyal revolutionaries who devoted their daily life only to the party, the leader and the revolution greatly move people and vigorously encourage them to a worthwhile revolutionary road. Influencing people with such an affirmative model is very effective in remodelling their ideologies.

By developing the policy for influencing people with an affirmative model to meet the new requirements for developing the situation in which the work of imbuing society with the chuche idea is in progress, our party has helped carry out this work in a more organizational and positive manner. What is particularly significant in the leadership of our party is its effort to encourage all cadre and, party members and workers to positively learn from the indomitable revolutionary spirit displayed by young communists at the developmental stage of our revolution and from the noble spirit of today's unheralded heroes who inherited this spirit.

Firmly trusting the great comrade Han Pyol, young communists, including Kim Hyok and Cha Keang-su, resolutely traversed the grim road of revolution during the dismal period when the people's sufferings reached their zenith and when no one could tell when he could win victory in the revolution. They unhesitatingly devoted their youthful days of the 10's and 30's to the revolution. Although the lifetime of young communists was short, people cherish it deep in their hearts today. This is because they set a brilliant example in showing how revolutionary fighters live and struggle by displaying endless loyalty to their leaders with an indomitable revolutionary spirit.

To train party members and workers into indomitable warriors who lead a worthwhile life even for a moment no matter what difficult circumstances they may face, our party today positively plays up the feats performed by young communists half a century ago.

Thanks to the leadership of our party, scores of thousands of people believe in the spirit displayed by indomitable revolutionary warriors 20 years ago, and a worthwhile age has been ushered in to help all the people become Kim Hyok and Cha Kwang-su. This is a clear evidence of the correct leadership of our party center that endlessly values and purely maintains the tradition developed during the period when the people greeted and held in high esteem a revolutionary leader and who organizes and plans all work, including ideological work, based on the revolutionary tradition. The leadership of our party, which organizes and carries out all work, proceeding from the tradition developed by the respected and beloved leader Comrade Kim Il-song during the period when he pioneered the cause of chuche, is a decisive factor helping party members and workers firmly develop their revolutionary world outlook and inherit and complete the revolutionary cause to the end without the slightest deviation.

The unheralded heroes, who emerged in the worthwhile period when the work of imbuing society with the chuche idea was carried out, are the model of chuchetype revolutionaries whom our party has brought up and helped bring out. During the period that was not as grave as wartime, they sincerely struggled for

10 or 20 years, as they do on a single day with an extraordinary determination and fighting spirit, to implement party lines and policies.

By having all party members and workers follow the example set by the unheralded heroes, our party has elucidated the method of brilliantly leading daily life with determination and a fighting spirit in favorable circumstances as we see today.

The movement to follow the example set by the unheralded heroes is a great ideological reform movement to help everyone lead the most worthwhile and rewarding life for the party and the revolution by inheriting the anti-Japanese revolutionary spirit. By initiating, organizing and carrying out this great movement, our party has attained another great achievement in training all members of society into chuche-type communist revolutionaries who possess an endlessly noble spirit. Indeed, the long history of the communist movement does not know a revolutionary party resembling our party, which has brought about a great change in the ideological and spiritual traits of the people in a short span of time by concentrating on the work of remodelling the ideologies of workers.

The noble spirit of our people and the revolutionary trait of our party shows that only a great party that correctly guides people to devote every moment in their lifetime to a single worthwhile road of revolution can successfully carry out the difficult and complicated work of remodelling man.

3. It is the honor and duty of our party members and workers to loyally struggle throughout their lifetime for the party and the revolution.

The revolution does not stop at one place, but continuously advances. The honor of the revolutionaries shines in the worthwhile struggle to successfully carry out the revolution. The course of true revolutionaries is to glorify their honor at any place and at any time by continuing their struggle without stopping it even for a moment.

Today, our revolution has entered the most glorious period in developing itself. A great era of advancing toward the future of communism has been ushered in ahead of us. Our struggle has become more worthwhile. Cherishing pride and happiness deep in their hearts to emerge in this glorious era and to become the warriors of the party, all our functionaries and workers should endlessly glorify their honor as chuche-type revolutionaries.

Endlessly glorifying the honor of the chuche-type communist revolutionaries by functionaries and workers means devotion of loyalty to the end on the single road of revolution led by the party and the leader, deeply cherishing the political trust extended by the party and the leader.

The party and the leader are the political leaders, leading the people to the worthwhile life and to the road of struggle. The precious political life given by the party and the leader is shining and lofty political trust dwells in the lofty traits of the chuche-type communist revolutionaries. Thus, the course of struggle of the chuche-type communist revolutionaries should be one

that the upholding the party and leader as a firm principle of life and leads every moment based on this principle. We should totally entrust our destiny to the party and the leader and loyally struggle to the end with firm traits that we can neither live nor carry out the revolution apart from the bosom of the party and the leader.

Nothing is more glorious and worthwhile for our party members and workers than to live a worthwhile life for the party and the leader, even a moment, and to fulfill the pledge of the revolution to the end. To lead a worthwhile life on the road of revolution led by the party and the leader for functionaries and workers, they should ceaselessly train and cultivate themselves.

The respected leader Comrade Kim Il-song has taught: Anyone wishing to continue carrying out the revolution should constantly train himself. The communist revolutionaries, who carry out the revolution throughout their life under the leadership of the party and the leader, should not neglect even to a minor degree, their own ideological discipline and moral cultivation. The communists should always possess modest character to be required in perfecting the traits of revolutionaries. Restrictions should not take place in revolutionizing the people just as an interruption should not be allowed in the revolutionary struggle.

The historic experiences of the revolutionary struggle show that he who neglects ideological discipline will fall out of the revolutionary ranks. Only he who constantly disciplines and cultivates himself in a revolutionary manner can preserve and illuminate the honor of the communist revolutionaries. Indeed, our people's spiritual world has reached a lofty stage, however, we should not allow any self-admiration or stalemate in ideological life and organizational life but struggle for loftier targets. Thus, we can carry out the revolution to the end by overcoming arduous trails together with our party.

To endlessly glorify the honor of the chuche-type revolutionaries for the party members and workers, we should intensify the revolutionary study and organizational life. The study is a basic measure to arm ourselves with the leader's revolutionary idea and party's policy, strategy and tactics. Unless we study, we can neither understand the truth of the revolutionary struggle nor can we have lofty class judgement and political knowledge. When we firmly arm with the chuche idea through study and possess the communist revolutionary spirit, we can accomplish many works for the party and the leader and lead genuinely a worthwhile life.

Assuming the study as the basic mission, the party members and workers should continue study throughout their lives and make the party's ideology and theory their faith.

The revolutionary organizations, including the party organizations, are the strongholds of life and works enabling the people to lead worthwhile and rewarding moments in life. It is a unique style of the revolutionary life for the communists to perfect themselves to be revolutionaries by properly carrying out organizational life with lofty organizational sense.

The revolutionaries can neither live nor maintain political life without organizational life, just as fishes cannot live without water. Today our party members are linked with the party center with one respiration through the party organizations. For our party members, the course of leading the party life is the political life in which they think and act in accord with the party's ideas and will, upholding the leadership of the party center. Therefore, all the party members should not neglect the party life even a moment in glorifying the honor of the party's revolutionary fighters.

The party members may skip meals but should not discontinue the party life for even a moment. It is a genuine road of carrying out the revolution to the end, following the party, to properly lead the party life to the last moment of life. It is important for all the cadres and party members to have a lofty sense of awareness to faithfully lead the party life.

The party members are the revolutionaries who voluntarily joined the party with resolution to dedicate everything to the party and the leader and to victory of the revolution. The party members should voluntarily participate in the party life with their own faith, whether so requested by others or not, and should discipline themselves ideologically, thus striving to have the character and temperament worth revolutionaries.

The party members who carry out their duties with firm political faith even though they were not so requested are the genuine party members, whose organizational and moral discipline is high, and true revolutionaries.

All the party members, cherishing a great pride and honor as members of the KWP--the glorious church-type party founded and led by the great leader Comrade Kim Il-song--should live by thoroughly relying on the party organizations and voluntarily abide by the rule and regulations of the party.

Examining ourselves to see if we have lived worthwhile a life in accord with the party's intention, we should fully demonstrate the lofty spirit of leading the party life with revolutionary conscience. To endlessly glorify the honor of the revolutionaries for the party members and workers, they should actively contribute to the party and revolution by effecting actual successes in their works.

The traits of the revolutionaries can be illuminated through actual struggle to realize the plans and ideas of the party and the leader. Thus, the genuine revolutionaries regard the dedication of themselves to the revolutionary struggle as the greatest honor and assume what they have done for the party and the leader as a primary constituent of their happiness.

Those who embroider every moment of their life in their respective revolutionary outposts with exploits and miracles, not with empty words, and contribute to the revolution with actual achievements are the faithful revolutionary fighters.

To contribute to the party and the revolution with fruitful successes of works for our functionaries and workers, they should thoroughly embody the slogan, 'Let us loyally repay the great political trust and care by the great leader with lofty political awareness and techniques!'

This slogan reflects the demand of upholding the party and leader by combining burning loyalty with ability, lofty revolutionary zeal with talent. Assuming this slogan as a guideline for their life and works, our functionaries and party members should constantly promote the standard of their political theories and technical and on-the-job knowledge. Thus, they should brilliantly fulfill all revolutionary duties assigned by the party.

They should effect proud exploits in the new struggle to create the speed of the 80's by waging bold, aggressive battle with firm spirit of revolutionaries to meet the calls of the party by going through fire and waters.

Our people traversed the worthwhile road of struggle under the leadership of the great leader Comrade Kim Il-song for over a half century, enjoying all kinds of honors and happiness that could be cherished by the revolutionaries. This proud history is being brilliantly continued on the revolutionary road leading to the future of communism under the guidance of our party. It is the greatest happiness of our people to lead worthwhile life and carry out the struggle as the chuche-type communist revolutionaries, being born in the great era led by our glorious party.

We will fulfill the chuche cause to the end together with our party center by inheriting the revolutionary spirit of the young communists of the 20's--the first chuche-type communist revolutionaries. This is iron-clad faith and will deeply be cherished by our party members and workers in their march to remodel whole society on the chuche idea.

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N. KOREA/POLITICS AND GOVERNMENT

'NODONG SINMUN' ON ROLE OF PEOPLE'S GOVERNMENT

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[NODONG SINMUN 11 October special article: "The People's Government is a Political Weapon Which Represents Interests of the Popular Masses and Serves Them"]

[Text] In his policy speech on the task of the people's government in modeling the whole society on the chuche idea, the great leader Comrade Kim Il-song came up with a unique ideology that, to build communism, the revolution and construction should be vigorously pushed ahead, holding aloft the banner of the people's government and the three revolutions, and gave perfect answers to the theoretical and practical problems arising in strengthening and developing the activities of the people's government.

What is important here is that he redefined the character of the people's government. Correctly defining the character of the government of the working class is a principled problem in the building and activities of the government.

The government of the working class is a most comprehensive transmission belt linking the party and masses and is a powerful weapon for the revolution and construction.

The demands and aspirations of broad masses of people of all strata are embraced and integrated by the revolutionary government. The government takes charge of important duties in implementing the party's lead in the revolution and construction.

Therefore, in order to victoriously advance the construction of socialism and communism and to thoroughly protect the interests of the people, the revolutionary government should be constantly strengthened and developed.

It is very important and significant to correctly indicate the character of the government. Only when the character of the government is clearly defined can its function and role be correctly prescribed and the principle and methods of the activities of the government be clearly indicated. In his policy speech the great leader Comrade Kim Il-song thoroughly and perfectly elucidated the character of the people's government, a government of new type.

The great leader Comrade Kim Il-song has taught: Our people's government is a political organization representing the interests of the masses of working people, including the working class, peasants and working intellectuals, and is a political weapon serving the masses of working people.

This thesis of the great leader Comrade Kim Il-song newly clarifies the character of the revolutionary government of the working class in conformity with the demands of the times. The character of a government is, in essence, related to whose interests it represents and for whom and how it serves.

In other words, the character of a government is defined by the type of class and social strata that the government has embraced and the type of duties that it is performing in the interests of these class and social strata.

Every government has its inherent character. Therefore, each has its own class and mass foundations and duties. The character of each government differs according to the scope and content of the activities of these mass foundations.

The character of a government has been thus far defined as linked with class domination. Of course, the government of a state came into being together with the creation of classes. It has long served as a means of protecting and realizing the interests of certain class and social strata.

Under these conditions, we can consider the character of the government of a state in relation to the political domination by a certain class.

However, in our times the broad masses of working people, including the working class, peasants and working intellectuals, are vigorously turning out in the revolutionary struggle of protecting independence, pioneering their own destinies independently and creatively.

The socialist system has already been established in numerous countries and, as a result, the popular masses in these countries have become the masters of sovereignty and production means of their states. Such development of the times has demanded a new theory on the character of the revolutionary government.

By newly elucidating the character of the people's government, the great leader Comrade Kim Il-song has brilliantly solved this historic task raised by the development of the society and the times.

One of the important aspects in the ideology on the character of the people's government indicated by the great leader Comrade Kim Il-song is that the people's government is a political organization representing the interests of the masses of working people, including the working class, peasants and working intellectuals.

The government of a state is a means to embrace and integrate the interests and demands of class or society. Therefore, all governments represent the interests of certain class and social strata.

The character of a government is prescribed according to which classes' interests the government represents.

The government protecting the interests of the exploiting class has a reactionary character, whereas the government protecting the interests of the masses of working people has a progressive character.

The ideology--that the people's government is a political organization representing the interests of the masses of working people--indicates that this type of government allows the broad masses of people, including workers, peasants and working intellectuals, to participate in the government, and embraces and integrates their demands and aspirations. Because of this, the genuine popular character of our government has been perfectly elucidated.

Our people's government is a genuine people's government which was chosen and organized by our people themselves, proceeding from the desire of the masses of working people, and has been operated and managed by the people.

One of the important characteristics of the people's government is the participation of the broad popular masses, including workers, peasants and working intellectuals, in the government. Therefore, the people's government has a wide political base and represents the interests of the broad masses of working people.

Today our people are fully exercising freedom and rights of social and political activities as masters of the state political life under the people's government, regardless of sex, occupation, levels of property and knowledge, political views or religion. All our people have equitable rights to participate in the tasks of the people's government and are thoroughly realizing their intentions and demands through power organizations.

This is one of the most important indications of the genuine popular nature of the government of the republic. Another important aspect in the ideology on the character of the people's government indicated by the great leader Comrade Kim Il-song is that the people's government is a political weapon serving the masses of working class.

That the people's government serves the masses of working class means that all the activities of the government of the republic are thoroughly aimed at representing the interests of the people. This character can be preserved only by a government that establishes and implements its policies in accordance with the intentions of the masses of working people and guarantees their genuine political freedom and rights and a happy material and cultural life.

The government of a state serves for a certain class [ilchonghan kyekup] and stratum. The service nature of the government is intensively shown by its activities. This is because the interests of the classes and strata are being integrated and realized through the government's activities.

The idea that the people's government is a political weapon serving the masses of working people fully proves the superiority of the government of our republic, which vigorously carries out all its activities for the benefit of the people.

Our people's government is a genuine service organization of the people which aims all its activities at faithfully serving the people, regarding this as its honorable mission. The people's government guarantees positions of all people as master of the country, including workers, peasants and working intellectuals, and extensively implements popular policies for the benefit of their material and cultural life.

Organizations of our people's government thoroughly embody the principle of ensuring the workers a happier life; these organizations take the interests of the people as the basis in all domains of their activities, including guidance in economic construction, cultural construction, and service works for the people.

The clear elucidation of the character of the people's government provides a firm guarantee enabling the government of the republic to carry out brilliantly its honorable mission as a faithful servant of the people.

The great leader Comrade Kim Il-song's complete elucidation on the character of the people's government is significant in providing a more independent and creative life for the people by further strengthening our government and heightening its functions and role.

Its significance lies, above all, in the fact that a broad path has been opened for the people's government to strengthen and develop itself ceaselessly to become a true people's government defending the will and demand of the broad masses of people.

Struggling to achieve the people's demand and will is a matter of principle arising before the people's government in defending its true popular character. The will and demand of the people are the basis of all activities of the people's government.

Only when it energetically conducts its activities in accordance with the people's demands and aspirations can the government of the republic fully display its might and superiority as a people's government representing and serving the people's interests.

Today, under the correct leadership of our party, the people's government has fully guaranteed an independent and creative life for all the people by vigorous struggle, after assuming the defense of the people's interests as its principle of activity.

Thanks to a people's government which enforces its lines and policies and conducts its activity according to the will and demand of the people and in the people's interests, our people are firmly guaranteed their happiness now and in the future.

The fresh elucidation on the character of the people's government has also made our people take great pride in having a most superior revolutionary government.

With the establishment of the people's government, our people regained true human dignity and rights and have enjoyed to their satisfaction an independent and creative life. Thus, through their experience, our people have realized how superior and precious the people's government is and they have true confidence in the people's government.

Summed up as a whole in the idea on the character of the people's government are the true superiority and vitality of the government of our republic which have been proven in the course of history. Also reflected in this idea is the firm, unwavering position of our government that it will wage a more vigorous struggle in the future for greater happiness and freedom of our people.

Because of this, our people are full of pride and dignity at having a most superior revolutionary government and are fully determined to hasten the communist future, assuming the people's government as the banner to follow.

Today, under the leadership of the party, our people's government is ceaselessly strengthening and developing into a powerful weapon brilliantly fulfilling its historic mission to imbue the society with the chuche idea.

Thanks to this, our people's government will forever go on defending, invariably, its chuche-type character.

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'RPR' NEWSPAPER PRAISES KIM CHONG-IL TREATISE

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[HYONGMYONG CHONSON 29 September special article: "The Chuche Idea's Contribution to the History of the Mankind"]

[Text] Today our nation is living in the rewarding era of chuche, victoriously advancing along the banner of the great chuche idea, together with the progressive peoples of the world. The chuche idea is the great revolutionary banner to create a new world and is the only guiding idea [hyangdo inyom] of the South Korean revolution.

The immortal chuche idea, which is the only guiding ideology [chido sasang] of the revolution in the new era of history, the era of chuche, is vigorously leading to brilliant victory the cause of independence in the fatherland of chuche and on a worldwide scope, demonstrating its greatness, uniqueness, truthfulness and invincible vitality.

It is thanks to the guidance of the great chuche idea that the South Korean revolution is now substantially developing to a new, higher stage under the banner of anti-U.S. struggle for independence.

The treatise titled "On the Chuche Idea" published by the dear leader Comrade Kim Chong-il, who has constantly developed and enriched the chuche idea created by the great leader with new ideological and theoretical contents, not only gives overall answers to the principled matters of the great chuche but also perfectly explains the immortal exploits and historic significance of the chuche ideas contributions to the ideological development and liberation of mankind.

By deeply and thoroughly mastering the great historic significance of the chuche idea newly indicated in the treatise of the dear comrade leader, members of our Revolutionary Party for Reunification [RPR] and the patriotic masses in South Korea should effect a new epochal turn in the anti-U.S. struggle for independence, holding aloft the banner of the chuche idea.

1. In the treatise, "On the Chuche Idea," the dear leader Comrade Kim Chong-il has scientifically and theoretically explained the position and role of the

chuche idea in the history of the world as a great guiding idea for the revolution in today's era of independence, the era of chuche.

The dear leader Comrade Kim Chong-il has clarified: The chuche idea has had great effect on the ideological and spiritual life of mankind and on the revolutionary course of reforming the world.

As indicated in the treatise, the great chuche idea, as an officially recognized trend of the times, has vigorously inspired and encouraged the historic movement for independence in our times. At the same time, as history advances, the driving force of the chuche idea and its significance in reforming the world have become stronger and greater.

In the treatise, the explanation of the position of the great chuche idea in the history of the world and its role in reforming the world constitute immortal exploits of the dear comrade leader.

The great exploits of the chuche idea and its historic significance are, above all, that this idea has elucidated a genuine revolutionary outlook on the world of our times, aspiring for independence.

The dear leader Comrade Kim Chong-il has clarified: The chuche idea has indicated a genuine revolutionary outlook on the world of our times, the era of chuche. This is an important historic achievement of the chuche idea which has contributed to the ideological development and liberation of mankind.

The chuche idea, which was created for the first time in the history of ideology of the mankind, has brought about a great change in the development of world outlook by elucidating a genuine revolutionary outlook on the world in our times, the era of chuche.

The history of the development of the world outlook in the past was the history of the struggle between two conflicting philosophical ideologies, namely between materialism and idealism and between dialectics and metaphysics.

In this struggle, Marxism did away with idealism and metaphysics and established a world outlook based on the dialectical materialism of Marxism. The advent of the world outlook based on the dialectical materialism of Marxism was a reflection of the demands of the contemporary times when it was a urgent problem to elucidate a revolutionary world outlook for the working class who had begun to participate in the struggle in a new historic situation under which a new prelude to the revolution against capitalists opened with the appearance of the working class in the arena of history.

The development of the times has been accompanied with the development of the world outlook.

The constant expansion and development of the revolution, which began with the advance of the working class, have brought about the birth of a new era in which the working people, who were shunned from as objects of history, have become the masters of history.

The new era of history required an emergence of a new world outlook enabling the working masses to become the masters of their own fate, so they could explore it independently and creatively and victoriously achieve the great historical cause of national liberation, class liberation and mankind's liberation.

This historic problem has been brilliantly solved with the establishment of the great chuche idea. The basic characteristic and historic truth of chuche lies in the fact that the great chuche idea is a revolutionary outlook of the world representing a new era--an era of chuche which is entirely different from all preceding historic eras.

The uniqueness of the great chuche idea, an elucidation on the outlook of the new era--the era of chuche--has been completely explained in the treatise. As explained in the treatise, the chuche idea, which has elucidated the outlook of a new era, is fresh and unique in its philosophical principles--the foundations of the chuche idea.

Setting forth the fundamental problems of a philosophy centered on man, the great chuche idea has explained the philosophical principle that man is the master of everything and that only man determines everything. Formerly, philosophy centered itself on the basic problem of the relationship among material things, consciousness and existence.

The materialistic principles of Marxism on the consistency of material things and on the consistency of existence gave a scientific answer to this problem. As the issue of origin of the world has been explained on the basis of materialism, the great chuche idea, assuming the problem of the position and role of man in the world as its fundamental philosophical problem, has given an answer to who is the master of the world.

As has been explained in the treatise, the philosophical principle of the chuche idea which has explained the position and role of the man as the master of the world is based on a new philosophical explanation of the inherent nature of man.

The issue of the inherent nature of man, which was frequently discussed in preceding philosophical theories, has been set forth and answered to in the context of social relationships by Marxism.

The great chuche idea, while viewing the man in the context of social relationships, has given a fresh scientific answer to the inherent nature of man as a social being with independence, creativity and consciousness. It is a great philosophical discovery making possible a new change in world outlook of that the chuche idea, on the basis of its scientific explanation on man as a social being, elucidated a philosophical principle that man is the master of his own fate, that man reforms the world and plays a decisive role in exploring his own fate.

As has been explained in the treatise, the world outlook based on the philosophical principle of the chuche idea is a world outlook centering on man. There have existed various sorts of world outlooks. Never before, however, has there been a viewpoint of man centering on man.

A new world outlook dealing with the world and its changes and development centering on man, the master of the world, has been freshly redefined by the great chuche idea.

The chuche point of view and its views dealing with the world centered on man are firm guarantees for man's independent and creative activity of understanding and for his practical activity in reforming the world and exploring its own fate.

As explained in the treatise, the chuche idea, which has answered the question of how to view the world by centering on changed our views of society and history. Admitting to the fact that society, too, belongs to the material world just as nature does and that it changes and develops in accordance with the general nature governing the development of the material world as stated by Marxism, the great chuche idea has freshly explained the inherent laws of motion that governs society and history.

The great and invincible contribution which the chuche idea has made to consummating a historic social theory of the working class lies in the fact that the great chuche idea has given a fresh chiefly chuche-type scientific answer that inevitably social and historic movements are generated and developed only by the chiefly chuche-type functions and roles inherent in them.

The social and historic principle that the main force of history are the masses of people, that social and historic movements are ones driven by people's independence and creativity and that the people's independent ideas and consciousness play the decisive role in the revolutionary struggle is the basis of the chuche view of history.

This is a new answer to the essence, nature and driving force of social and historic movements--the chuche movement.

Thanks to the great chuche idea, a new point of view and a new position viewing the historical development and social revolution centering on man--the main force of the historical development and social revolution--has been freshly redefined for the first time in history.

Also, thanks to the great chuche idea, which has elucidated a world outlook centering on man and a view of society and history centering on man, the revolutionary world outlook of the working class has been developed and consummated at a new high stage.

The chuche idea--a revolutionary world outlook representing our era, the era of chuche--is a great revolutionary banner that leads mankind's advance toward independence in the correct direction. The chuche-type revolutionary world outlook has awakened our RPR members and the South Korean people to the fact that they are the masters of the whole world and of their own fate and given them a mighty weapon to wage a vigorous anti-U.S. struggle for national liberation on the basis of firm confidence in their own inexhaustible strength in order to explore their own fate.

The world outlook that our party members and the patriotic people of South Korea should cherish is the chuche-type revolutionary world outlook. The chuche-type revolutionary world outlook is an immortal revolutionary banner which illuminates the direction of the struggle waged by the South Korean people who are determined to become masters of their own fate and to explore their own fate on their own.

2. The great historic significance of the immortal chuche idea lies in the fact that it has opened a new, high stage for the development of the revolutionary theory of the working class.

The dear comrade leader Kim Chong-il has stated: The chuche idea has opened a new, high stage for the development of the revolutionary theory of the working class.

Also in this is the historic contribution to the revolutionary cause and to the cause of mankind liberation made by the chuche idea.

The tremendous revolutionary practice in the new era of history--the era of chuche, in which the working people who have extricated themselves from the repression and maltreatment they suffered in the past to become the masters of the world steering their fate in their own hands independently and creatively--urgently required the development of a revolutionary theory of the working class suited to the new historic conditions. This great historic cause set forth by the revolutionary practice of a new era came to have a brilliant answer thanks to the great chuche idea.

By elucidating--and on the basis of--the fundamental principle of the revolution that the masses are the masters of the revolution and construction and that the driving force of the revolution and construction also rests with the masses of people, the great chuche idea has freshly unfolded revolutionary theories required by the era of chuche.

Scientifically explained in the treatise are the foundations of the chuche idea which helped open a new, high stage in the development of the revolutionary theory of the working class.

As stated in the treatise, the chuche idea is the correct foundation on which to unfold the revolutionary theory of the era of chuche. To unfold the revolutionary theory on the basis of the chuche idea means to give answers to the principles and nature-governing laws of the revolutionary movement centering on the working masses--the masters of the revolution and construction. To unfold the revolutionary theory by centering on the working people is what is required by the revolutionary movement in the era of chuche in which the working masses have emerged as masters ruling the world. In the era of chuche, which is entirely different from preceding historic periods, only when revolutionary theory is developed with the working masses at the center can we correctly answer questions about the principles and nature-governing law of the revolutionary movement.

By unfolding the revolutionary theory centering on working masses, the great chuche idea has enabled us to supply answers for the revolutionary movement.

By unfolding the revolutionary theory centering on working masses, the chuche idea has enabled us to supply answers for the revolutionary theory as a whole so that we can achieve the independence of the working people. It has also enabled us to develop the revolutionary theory of the working class into a perfect theory embracing the theories on national liberation, class liberation and mankind's liberation and into a consummate communist theory embracing theories on social reform, nature remodeling and mankind's remodelling.

To unfold a revolutionary theory centering on the working masses is a firm guarantee enabling us to unfold a revolutionary theory, strategy and tactics in conformity with the essence of the revolutionary movement.

Since all revolutionary movements are essentially for the independence of the masses, and since they are struggles carried out by them to explore their own fate, the revolutionary theory and revolutionary strategy and tactics should naturally defend the masses' interests and enhance their role.

Originating in the masses' independence creativity and awareness, the great chuche idea presented theories, strategies and tactics enabling the masses to defend their fundamental interests and to manifest their high revolutionary zeal and boundless creativity. As a result, the great chuche idea has made the revolutionary theories of the working class become most powerful revolutionary theories most thoroughly defending the interests of the working masses and increasing their role to the maximum.

As delineated by the thesis, the great chuche idea is a guideline allowing us to correctly assess previous revolutionary theories. By presenting principles making us creatively assess preceding theories and experiences, the great chuche idea has made it possible to develop the previous revolutionary theories in conformity with the demand of the revolutionary practices in our era.

The chuche revolutionary theories, which have been systematized on the basis of the great chuche idea, are revolutionary theories being unfolded by placing the working masses in the center, and revolutionary strategies and tactics grounded on the role of the working masses. Herein lies a basic trait of the great chuche idea.

The chuche revolutionary theories are genuine revolutionary theories of the working class in the chuche era and great revolutionary theories to realize the independence of the working masses.

Clearly and comprehensively elucidated in the chuche revolutionary theories are ideas ranging from the essence of revolution for independence and the inevitability of the development of revolution to principles for elaborating revolutionary strategies and tactics, and from the theories, strategies and tactics of revolution for the liberation of national and class to theories, strategies and tactics for the construction of socialism and communism and for world revolution. The chuche revolutionary theories give the most correct answers to questions raised in remodeling all sectors of social life, including politics, the economy, ideology and culture, in accord with the aspirations and demands of the working masses.

Because they make a comprehensive compilation of the theories, strategies and tactics of all steps and fields of the revolutionary struggle for the realization of the independence of the working masses, the chuche revolutionary theories have become great communist revolutionary theories.

The great chuche idea is an ideological and theoretical foundation for the theories, strategies and tactics of the South Korean revolution. The theories of the revolution in South Korea, based on the chuche idea, comprehensively and perfectly delineate the intrinsic cause of the revolution, the essence of the revolution and all the ways and orientations of the struggle for the victory of the revolution.

The task of highest priority assigned to the South Korean revolution is opposing the U.S. imperialist aggressors who have infringed on the national dignity and sovereignty of the South Korean masses and achieving national liberation and independence.

Only when they valiantly stage a nation-wide anti-U.S. struggle for national liberation can the South Korean masses put an end to the domination of South Korea by the U.S. imperialists, restore national sovereignty, which has been trampled underfoot by them, and achieve the national cause of the democratization of society and of reunification.

The theories on the South Korean, based on the great chuche idea, are invincible guiding banners leading the South Korean masses' struggle for independence to victory.

3. The chuche idea is also of historic significance in bringing about great reforms in practising revolution in the chuche era.

The dear leader Comrade Kim Chong-il has declared: A great ideology gives birth to great practice.

Newly elucidating its philosophic principles and the inevitability of social, historic and revolutionary movements and scientifically delineating the leading principles of revolution and construction, the great chuche idea has brought about great reforms in the practice of revolution. The thesis has confirmed that the role of reform of the great chuche idea is the revolutionary practice in the chuche era.

The chuche idea, above all, has been brilliantly embodied in the Korean revolution and brought about a great victory. As declared by the thesis, since it extricated itself from the pain of its infancy caused by flunkeyism and doctrinism, the Korean revolution, guided by the great chuche idea, has been able to victoriously pioneer the road of the arduous struggle, overcoming difficulties and ordeals piled one on another.

Along the untrodden road, the great chuche idea has most correctly led the revolution and construction. The Korean revolution, which has been guided by the great chuche idea, is a revolution which has pioneered the most correct way of national liberation from colonial domination, it is a revolution which has opened the shortest road to socialism.

The Korean revolution is a revolution which has created a new life of the most superior socialism, which the world calls a model of socialism, and a revolution victoriously pioneering the unfamiliar road of socialism and communism.

Thanks to the great chuche idea, which has illuminated the road ahead, the Korean revolution has advanced by the shortest route and, in a brief period, has won a great victory--one which has caused the world to be struck with admiration--in the struggle for sovereignty, independence and socialism.

The epochal reforms which have been effected in chuche Korea and the amazing reality in which it has been converted into a chuche paradise are the invaluable fruitions of the great chuche idea.

In today's North Korea, chuche Korea, the construction of socialism and communism has reached a new high level and the historic struggle to realize the program of imbuing the whole of society with the chuche idea and Kimilsongism is being vigorously staged.

The path which the South Korean revolution, which is an inseparable part of the revolution of the whole of Korea, will follow to win its victory has been pioneered by the great chuche idea. The revolution of South Korea has repeatedly advanced by strides, surmounting difficulties and ordeals created by the anti-revolutionary fascist offensives of the U.S. imperialist aggressors and the flunkeyist traitors, their stooges.

The victorious and fruitful advance of the revolution in South Korea is attributable to the great chuche idea, which has illuminated the road ahead. In the course of its development, the revolution in South Korea, which has advanced under the banner of the great chuche idea, has nurtured the chuche forces guaranteeing the victory of the revolution.

With the declaration of its historic inauguration as the political headquarters of the revolution of South Korea, and adopting the great chuche idea as its guiding ideology, the revolutionary party for reunification, through continuous struggles and advances, has organized its ranks as the vanguard of Kimilsongism in perfect order and has vigorously conducted activities to create a chuche factor for the victory of revolution.

Thanks to our party's positive activities to embody the great chuche idea, the work of indoctrinating and organizing the working and farming masses has been successfully pushed ahead and the pan-national united front movement for national liberation to unite the patriotic forces of all walks of life has fruitfully developed.

The revolution in South Korea, which is advancing on the chuche path, is unfolding a new stage of the struggle against the United States and for national liberation. Because the South Korean masses' anti-U.S. struggle for national liberation adopts as its target the U.S. imperialists, the ringleaders of world reaction, the road of victory ahead is very arduous and grim.

No force, however, can block the road ahead of the revolution in South Korea advancing under the banner of the great chuche idea. The revolution in South Korea guided by the great chuche idea is ever-victorious and invincible.

Since it reflects the common aspirations of the world's masses for independence, the great chuche idea has become a firm leading guideline in the development of revolution in our era in which we are creating our new world.

As delineated by the thesis, the great chuche idea has opened a new revolutionary road--a road on which we can carry out revolution in an independent and creative manner. By newly elucidating the road on which we can implement revolution in an independent and creative way, the great chuche idea has enabled the masses of each country to extricate themselves from all kinds of old ideological yokes, thereby deeply recognizing their responsibility for being the masses of revolution. It has enabled them to implement revolution by working out lines and policies to meet the realities of their countries and by mobilizing inner creativity.

Thanks to the great chuche idea, which has opened the way on which they can independently and creatively implement revolution, the masses of each country, who are in their own historical circumstances and at their own stage of development, can, with faith in victory, achieve the liberation of nation and class and can positively stage the struggle to construct socialism and communism.

Advancing on the road of independence under the banner of the great chuche idea, opposing imperialism and domination and demanding independence is the basic trend of the development of history.

The great chuche idea has opened a new road for the international communist movement advancing on the basis of independence, and it has opened a new era in the development of international relations.

The principle of independence declared by the chuche idea is a firm principle regulating relations among communist parties and workers' parties, a publicly recognized principle in the development of state relations among newly independent countries and countries possessing different social systems, and a mighty weapon opposing imperialists' coercion, subordination and inequality.

The great chuche idea is an invincible guiding banner brightening the path on which the masses in our era can create their new world and pioneer their destinies and a great banner of victory contributing to the cause of the liberation of mankind.

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